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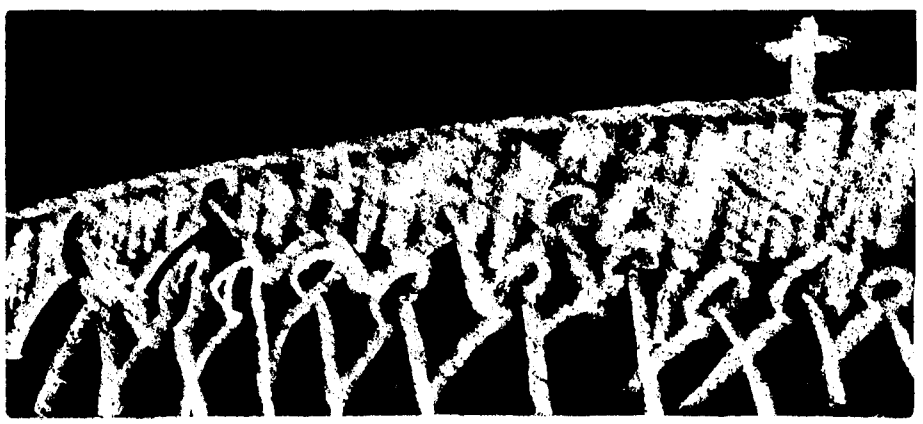

THE PROPHETIC PRINCIPLE

A counterweight to the institutional

Bernard Murchland

KING IN CHICAGO

Bruce Cook

THE CHURCH AND DELANO

Jerome Wolf

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NEWS AND VIEWS

An alliance seems to have been forged between the message-of-Fatima people and the Catholic Traditionalists. A poster for a speech by Father Gommar DePauw in Baltimore is headlined "What Is Fatima's Message?" and announces that although Father DePauw will speak on the correct interpretation of Vatican II, he will gladly elaborate on the third message of Fatima during the question period. The poster is dominated by a picture of a Mass facing the people, with guitarists in the background as accompanists. The poster comments: "Will this happen in your parish? Even more shocking things will occur according to the third message, recently revealed, of Fatima."

•

Just another week in L.A.: Non-Catholics in Los Angeles cannot imagine why such a fuss should be raised over whether an altar faces north or south, but at any rate this week's McIntyre incident involves a demand by the Cardinal that Loyola University take down a new temporary altar which faces the congregation in the campus chapel. About 250 Loyola students picketed the chancery, pointing out that the Vatican Council approved such altars, but the Jesuits, as is their custom in Los Angeles, collapsed immediately after the first growl from the chancery, promising to remove the offensive altar and threatening suspension for any student who publicly protested the proceedings.

•

In ordering the American Committee for the Protection of the Foreign Born to register as a Communist front, the Internal Security Division of the Justice Department charged that it "has supported the views and policies of the Communist Party with respect to the war in Vietnam." The American Civil Liberties Union protested: "What . . . concerns us is the danger inherent in citing a position on the Vietnam war as an example of subversive activities. . . . Any organization which has expressed public dissent over our Vietnam policy (or our foreign policy in general) might be faced with a similar charge."

•

Father Gregory Baum, in an interview by the Toronto *Globe & Mail's* Saturday supplement, *The Globe* (April 9):

"According to Catholic tradition, whenever a moral principle is doubtful or uncertain, Catholics must follow their own informed conscience on the matter. For this reason, the priest who tells his people that they may follow their conscience in the matter of contraception does not go against the mind of the Church. It is worth mentioning in this connection that the teaching of the Church does not create good or evil as long as the Pope teaches so, and that it becomes good as soon as the Pope teaches so. What counts, of course, is the truth. It is for this reason that while the *truth* of the traditional norms has become doubtful, the *application* of these norms cannot be imposed with authority."

•

Father Baum, writing a postscript to the Berrigan affair in the pages of *Continuum*:

"(Father Berrigan) used the means available to him to give witness to his conviction. His Jesuit superiors who sent him out of the country did a great disservice to the U.S., and the Catholic Church. They misguided the consciences of many people. They were blind guides, not because they disagreed with Father Berrigan on the issues of Vietnam; there are many excellent men who disagree with him. But they were blind guides because by their action they steered the Catholic people and clergy from wrestling with this gravest of moral issues. . . . Using religious obedience as a tool to steer a man away from his moral convictions on the crucial issues of the century and thus to lull many Catholic Christians into moral indifferentism is an awful thing. It recalls some dreadful spectres of the past."

•

That was no change; we're just doing the same thing a little differently:

"Q. (in *Our Sunday Visitor's* question-box department for April 10) Does appointment of Cardinal Ottaviani mean a change in the Church's position on birth control is impossible? —W.R. Scranton, Pa.

"A. Most agree a change has always been impossible; what is possible is that some form of the pill might be ruled to act in a natural manner. Some have speculated that if approval of such a pill were contemplated, no one could better explain that it was not a real change in the Church's position than Cardinal Ottaviani."

•

Shana Alexander takes a flier at reporting the DuBay case in *Life* magazine:

"Tadpole into frog, sketch into statue, tribe into state—evolution is fascinating to watch. . . . Evolution may seem a curious term to apply to a priest who gets himself so quickly into such far-out circumstances as these, but I looked the word up, and it means the unfolding or defining of what is already implied. Having watched the way DuBay got started, it is hard for me to see how he could have developed along different lines. DuBay is an easy man to describe—he is Wally Cox in a Roman collar. . . . These appearances (on TV after calling for a priests' union) made it quite clear that the tadpole phase had ended. . . . Watching DuBay's evolution, I have often wondered what was really evolving here, a zealot, a reformer, a kook, or just a man. Unquestionably I think the last has occurred. . . ."

(Whew! What a relief for Father DuBay and Charlie Darwin that tadpole-comedians still evolve into men!)

JOHN LEO

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CORRESPONDENCE

Abortion Laws

Somerset, N.J.

To the Editors: I was surprised to read of COMMONWEAL's call for Catholic opposition to reform of abortion laws, and I was absolutely stunned at the reason given: "We believe the basis for the Catholic opposition to be as sound as ever: the right to life of a fetus, a right stemming not from man but from God" (March 18).

What does God's law have to do with it? This is a question of reform of civil law.

This matter is analogous to reform of divorce legislation, or the repeal of anti-birth control statutes; and COMMONWEAL has presented numerous reasoned arguments showing why Catholics must not oppose such legislation on the basis of what we believe to be God's law.

Vatican II has made us forcefully aware that we are members of a pluralistic society, the majority of whose members do not share our faith. And no less than Cardinal Cushing has counseled that we Catholics must neither demand nor expect civil law to reflect our religious beliefs. How, then, may Catholics oppose the reform of abortion laws on religious grounds?

Has our little declaration of religious liberty become our own petard?

BARBARA A. BILINSKI

Reply

Miss Bilinski confuses two distinct problems: the right of minorities to argue their viewpoint, and the right of minorities to coerce the majority. We believe that every minority possesses the first right, and that it is perfectly legitimate in a pluralistic society for them to press their views by methods of argument and moral persuasion. We propose precisely this kind of opposition to the majority (we suppose) position that present abortion laws should be liberalized. Religious liberty would have

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TOO TIRED FOR AID?

This nation devotes a minute percentage of its vast wealth to aiding the underdeveloped nations, and now, evidently, intends to devote even less. The Administration's request for overseas economic assistance funds was minimal: $2.5 billion (plus $900 million for military aid). Now Senator Dirksen proposes to do the poor of the world a good turn by cutting $1 billion out of this sum. But this proposal might have been expected. That Senator Frank Church, a liberal and a Democratic member of the Foreign Relations Committee, proposes to cut the aid request by $500 million shows the mire which foreign aid is in.

The backers of foreign aid are weary. Some of them are generally alienated from the Administration because of Vietnam—and increasingly skeptical about *all* U.S. initiatives abroad. Others are tired of the yearly dogfight over appropriations on an issue which, if not the vote-loser it is sometimes considered, is certainly no great vote-winner. Still others are disturbed with foreign aid's apparently slight results, and are discouraged by smoldering USIA libraries and hostile speeches; they are asking for complete re-examination and overhaul of the program. With de Gaulle's new refusal to budge on the question of creating a new international monetary unit and the U.S.'s apparent inability to halt its balance of payments deficit, the problems of any expanded aid program are increased considerably. Economically, aid programs have often been counteracted by trade relationships which are unfavorable to the developing nations or by the absence of effective managerial groups in the nations aided.

Understanding these difficulties, however, does not remove the obligation to face the issue. The gap between rich nations and poor ones continues to widen. Americans have often declared that the fight against hunger and misery is as important as the fight against Communism. But there is little evidence to indicate we mean this. The U.S. spends $50

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billion annually for defense purposes; it is spending enormous sums in Vietnam—and even the small amount used for non-military foreign assistance usually must be justified on the grounds of "fighting the Reds." To solve defense problems, the Pentagon spends about $15 billion yearly for research and development alone. The problems of economic development are manifold, but they would soon be fewer and simpler if attacked with that kind of money. If the current low estate of United States foreign aid were caused simply by the difficulties it faces, that would be unfortunate. In fact, its low estate is caused by a failure of political will. And that is tragic.

POLISH CATHOLIC WITNESS

Whatever else may be said of Poland's Wladyslaw Gomulka, it cannot be denied that he is a systematic and persistent man. Over the years, he has applied unrelenting pressure against the Church in Poland. That pressure continues, and, of late, has taken a turn not so much for the worse as for the petty. His government has denied visas to thirteen American bishops who had planned to take part in the celebration of a thousand years of Christianity in Poland. It has denied Pope Paul the right to visit Poland during the millenium observance. It has sponsored and plans to sponsor more competing affairs to take the spotlight off of the observances. It has let out word that Cardinal Wyszynski will probably not be allowed to leave Poland this summer for a planned visit to the U.S. and Canada. It is busy preparing legislation which would severely penalize the Church for any activities outside of the "strictly religious" sphere.

Mr. Gomulka, of course, always finds a pretext for this kind of tyrannizing. At the moment, his major complaint is that the Church "meddled in politics" when the Polish hierarchy wrote a cordial, conciliatory letter to the German hierarchy inviting it to take part in the observances.

Specifically, it was Gomulka's charge that the Polish hierarchy had by virtue of their letter entered into negotiations with Germany on the issue of the permanence of the Oder-Neisse boundary between Poland and Germany. The Polish bishops did nothing of the kind, saying only that they recognized the boundary problem had been the source of considerable confusion and heartache. But Mr. Gomulka's real, propagandistic, point was clear enough; the German bishops, he said, were "the same persons who in 1939 sounded the victory bells over Poland."

Since an American protest at this kind of silliness would probably be of little avail, we will content ourselves with an observation. It is perfectly conceivable (though unlikely) that the Church in Poland could go under. But institutional survival is, as such, of relatively small consequence. What does matter is the quality of Christian witness. In their gesture to the German hierarchy, the Polish bishops showed themselves to be men of peace and reconciliation. One can hardly ask for more.

BORN FREE

Now that the Income Tax Return has been figured out, signed and safely posted, it is time for a Wilsonian complaint. Edmund Wilsonian, that is, the distinguished man of letters, recipient of the Freedom Medal, who wrote a book in 1963 lamenting the decline of the Republic through, among other things, the gross invasion of privacy practiced with immunity by the tax-collecting apparatus of this country. Like Mr. Wilson, we are skeptical about the wisdom with which much of the money is spent. The Cold War is a dark theater by any standards, and no doubt a lot goes on that, if we knew about it, we would surely protest. Taxpayer's suits don't generally appeal to us, however; they have a tendency to hinge on niggling issues when, in fact, the implications of government policy—how it uses our money—are frequently grave.

Practically speaking, we wonder if a taxpayer's complaint can ever appear as anything but niggling. We can imagine the revenue agent's faint smile as we write ourselves into a corner here, but the cause of the individual taxpayer is just, his abiding anxiety is of self-defeat. For the truth is that faced with the complexities of various tax schedules, the intricacies and (no doubt about it) evasions of the fine print, he is purged of some very dear illusions. His vaunted college education counts for little in the arcana of percentage tables, his children count, laughingly, for only a miserly $600, and root of the indignity, without canceled checks or other form of proof, his personal word counts for nothing.

Clearly, the tax forms favor the sophisticated approach to paying one's dues. The uneducated, the "other America" that Michael Harrington writes about, probably tend to avoid the long form by using the IBM card short schedule, which allows a 10% across the board deduction in place of an itemized list. For a man earning $5,000, this means a $500 deduction. If he has a family he almost surely could find a higher sum by

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listing medical expenses, sales taxes, state tax, interest paid to the local finance company. Or maybe he couldn't. But almost certainly he can't afford to pay somebody to tell him; the tax man might, but, as the feds say, he has conflicting loyalties. It's a standing joke in some circles (but scarcely ours) that a $100,000 a year man pays less tax than a $50,000 man because he can afford a better tax lawyer. By that kind of reckoning, ours would almost certainly get us thrown into a federal jail.

All of which is shamefully niggling, as protests about small injustices tend to be. But surely we have something going for us when we worry about the tax on the spirit exacted by the federal schoolmen. According to childhood myth the Jeffersonian yeoman, that is, the average informed citizen, should be able to intelligently govern himself. Presumably that means he would at least be able to submit a tax return that took advantage of all his legitimate interests. But with the present methods of tax calculation, he would be a strange yeoman indeed. Not exactly the type we envision tilling the fields, much less a character we would care to see as our next-door neighbor. Something of the spirit is most certainly lost come April 15. But the flesh, as usual, is what gives us away, otherwise we would burn our W-2 Forms.

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FROM BRITAIN

EVELYN WAUGH, R.I.P.

The death of Evelyn Waugh is a severe loss to English life and letters. He was plainly the finest of our novelists; and it seems likely that the man who began his career with *Decline and Fall* and went on to write novels so various as *A Handful of Dust*, *Brideshead Revisited*, *The Loved One* and *The Ordeal of Gilbert Pinfold* had still more to give us. The loss to English life is harder to characterize. Waugh was a social and political opposition in himself. Springing from the solid professional middle class—his father was Arthur Waugh, the publisher—he went to a middle-class Anglican public school, Lancing, and to a singularly unfashionable Oxford college, Hertford. But he early chose to exhibit to the world a *persona* in accordance with which he was taken to be the champion of a dying aristocratic culture and the enemy of the vulgarities of the new democratic world. This *persona* was not only put on for the occasional public pronouncement: it seemed also to be worn by the novelist, or at least by those of his heroes, such as Charles Ryder of *Brideshead Revisited* and Guy Crouchback of the novels of the Second World War, with whom it seemed plausible to identify the author.

His role as a Catholic controversialist—he was received into the Church in 1930—is well known to readers of COMMONWEAL. One of his last pieces of writing was a letter to the editors in which, with less irascibility than he usually showed, he attempted to rebut a criticism published in these pages by the present writer. In this role he strove to appear as, again, a defender of what was dying, the Catholicism of the Counter-Reformation and of the pontificate of Pio Nono. He was a passionate enemy of the vernacular in the public worship of the Church and disliked the rumbustious camaraderie that seemed to him to mark the thought and conduct of the Catholic *avant garde*.

One is bound to conjecture whether or not the *persona* was a clown's mask worn for satirical and self-protective purposes. I think it is quite impossible to read the whole body of his work without coming to suspect that this was so. The Charles Ryder who could write of the Oxford undergraduates who didn't come from public schools as "the proletarian scholars who scrambled fiercely for facts in the lodging houses of the Iffley Road and Wellington Square" is often taken to be the author's surrogate; but it is equally possible that this is a satirical self-portrait of the fictional "I"; for the good man of the novel is surely poor, limited Bridey, who makes the unfashionable and slightly absurd marriage and who suspects that the cause of the strikers in the General Strike may well be just. The suspicion that a mask is habitually worn comes closer to certainty with the one novel that surely comes close to self-revelation: *The Ordeal of Gilbert Pinfold*. This painful, wonderfully honest book deepens our sense of the complexity of Waugh as a man and a novelist and convinces us that his common public self-portrayal is salted with irony.

This is not the occasion for an attempt to sum up Waugh's achievement as a novelist. My own guess is that *A Handful of Dust* and the two novels of the second war, *Men at Arms* and *Officers and Gentlemen*, will

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prove to be classics. *Brideshead Revisited* is an interesting failure redeemed by the wonderful portrait of the Oxford of the twenties, as successful in its way as Compton Mackenzie's portrait of an earlier Oxford in the second volume of *Sinister Street*. And the great comic novels with which he began his career will keep their freshness. One has only to compare them with *Antic Hay*, an attempt to do something roughly comparable, to see the difference between Waugh's genius and the mere talent of Huxley. *Antic Hay* no doubt has a certain period charm, but it seems remote and dead.

For the Catholic Waugh we go, not to the rather silly pronouncements of the last few years, but to the life of Ronald Knox and the book on Edmund Campion. When we remember that Knox, a friend and mentor to Waugh, could write in the first edition of *The Belief of Catholics* that toleration was a duty for Protestants but not a duty for Catholics when they found themselves in a majority, we may come to see that Waugh, like many another convert, may have had immense difficulty in taking the Johannine revolution seriously. Catholicism was by the converts of his generation often taken to be a kind of package-deal in which the fundamentals of faith were jumbled together with the use of Latin, veneration for the clergy as a priestly caste, opposition to socialism, the use of the rosary and the wearing of miraculous medals. He was too intelligent a man not to have made some of the requisite nuances in the formulation of his religious position. But to the end he loved the august and the mysterious in religion. He was not wrong in this. His mistake was to tie the august and the mysterious to the local and transient features of that dying culture which, as a satirical novelist, he anatomized with such brilliance.

He was a passionate and remarkable man and a novelist of classic achievement. May he rest in peace.

J. M. CAMERON

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SOCIAL WITNESS

THE CHURCH AND DELANO

The Delano grapepickers, at this writing, have won a major victory with the announcement that Schenley Industries have agreed to collective bargaining; the eight-month strike against a number of other growers, more adamant than Schenley, continues. The local Church, along with almost everybody else, has been drawn into this long and bitter struggle. Priests from the area who had hoped to remain neutral have bitterly attacked priests from outside who have come to the support of the agricultural workers. And these priests in turn have raised the question of the Church's social mission. A good many supposedly side issues have suddenly come into prominence, but not by any means for the first time in California. The historical precedents in the state are plenty; and the particular nature of the communities involved, often remote from large urban centers and under the virtually unchallenged social and economic leadership of growers and landowners, makes certain patterns of conflict almost inevitable. Union influence, for example, either in town or in the fields, is usually absent. A strike almost always means the presence of "outside agitators."

A fairly recent case of the pattern following true to form occurred in 1961. It was during a joint drive by the Agricultural Workers Organizing Committee and the United Packinghouse Workers of America to organize the lettuce workers in the Imperial Valley. The growers, following precedent, refused to bargain, and as a result a one-day work stoppage was called. A mass rally to be held in the city of Calexico was planned for the eve of the strike, and a local priest, Father Victor Salandini, was asked to speak.

Father Salandini, who had come to the Valley in 1957, was sophisticated enough to understand the class forces at work in the dispute. He refused to address the rally, but suggested instead two priests from Northern California, Fathers McDonald and McColough, who had been involved with farm workers for many years and would not be subject to local pressures. According to Salandini, the two priests flew, in their own private plane, directly to San Diego to request Bishop Buddy's permission to speak in his diocese. Bishop Buddy granted permission, and after delivering their speeches, the priests spent the night at Father Salandini's rectory and flew out of the Valley the next morning—the day of the work stoppage.

Similar to the criticisms now leveled at the outside clergy "agitating" in Delano, the two priests were immediately attacked by a wide variety of forces for their sympathy with the union. Father Joseph Di

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Cristina, a wealthy and influential priest in El Centro, and the Dean of the Valley priests, criticized the two men for entering a diocese without permission. As quoted in the Imperial Valley *News-Press* on January 8, 1961, Father Di Cristina said: "When I heard of the demonstration and the participation by these priests I contacted the Bishop and asked him whether he had authorized it. His answer was that he was quite upset by their actions, that I should reprimand them severely and ask them to leave the area."

Father Salandini was shocked by the whole affair. Being a young and involved priest, he was quite taken with the character, social responsibility, and "prudence" of McDonald and McColough. And knowing as he did that the Bishop had given permission, he felt that the Bishop's actions "almost make him look like a liar." With some poignancy, Father Salandini admitted that his own faith was shaken.

Father Salandini, concerned for the image of the Church in the Valley, became somewhat more outspoken in behalf of the agricultural workers, and was finally removed from his parish and given an assignment outside the Valley. To this day he remains a critic of the Church establishment and discusses with some humor and not a little bitterness which priests in the Valley get the large contributions from the growers.

Also indicative of the climate of opinion during the strike, and the absolute loyalty demanded of local officials by the agricultural industry, was the affair of the Public Health Director, Dr. Paul F. O'Rourke. Dr. O'Rourke had given up a successful practice in Marin County to study public health, and after earning his degree decided to work in what he called "California's most unhealthy county."

Although he saw a direct relationship between the poverty of the agricultural workers and the high incidence of disease in the area, he was determined to remain neutral during the strike. The growers, however, were soon demanding that the Health Department prevent pickets from urinating along the irrigation ditch bank. According to O'Rourke, "the growers had previously opposed, with success, an effective local ordinance calling for mobile sanitary facilities for field workers during the harvest." The Health Department took no action. When it was requested that the Health Department close the labor temple kitchen for sanitary reasons, Dr. O'Rourke again made it clear that his department was to remain neutral.

When the local jail, filled with strikers, was denounced by the union attorney as being a health hazard, the sheriff demanded a sanitary inspection. Dr. O'Rourke "called attention to hazardous plumbing defects, very inadequate diet, serious crowding and dirty jail cells." He added, however, "that these conditions were probably no worse than in many other California jails." The newspapers, according to Dr. O'Rourke, headlined his report and it "was represented as an attack upon the sheriff. The disloyalty of the Health Officer to his community was finally laid bare for all to see."

The Communist issue was then turned against Dr. O'Rourke and his wife. The Christian Anti-Communist Crusade which had passed through the Valley with its "seminars" had left its mark. There were many who had become convinced that they were now capable of ferreting out "Communists" in their midst.

Dr. O'Rourke's wife was a pacifist and Quaker. Her adopted family included a Hoopa Indian daughter and Chinese-Hawaiian son. Her activities included aiding underprivileged farm workers, attending, on occasion, a Negro church, attempting to find a home for a Negro psychiatrist, and being a member, with her husband, of the American Association for the United Nations and the American Civil Liberties Union. She seemed to fit neatly into the classification that the paranoid mind calls subversive. When she abstained from the Pledge of Allegiance at a Democratic Club meeting, however, an explosion was touched off in the community.

The pressures generated for Dr. O'Rourke's removal were immediate and intense; he resigned his position. His resignation was accepted but under mounting criticism and protest from throughout the state, the Board of Supervisors rescinded the acceptance and reinstated the physician. Exactly one year after first arriving in the county, Dr. O'Rourke, convinced that relationships had been so strained that effective work was impossible, again resigned and left the Valley "with a sense of tragedy."

When moderate critics such as Salandini and O'Rourke are effectively silenced and prevented from playing the role of local opposition, it appears specious at best when the growers cry "outside agitation." When, as happened in the Imperial Valley in 1961, hundreds of growers and their allies were deputized and roamed the area with shotguns across their arms, it should not be surprising that the local people asked support from outside.

It appears that any successful challenge to the corporate agricultural power structure in Calfornia's farm communities will be as dependent upon the aid of "outside agitators" as the civil rights movement in the South was dependent upon the freedom riders, student groups, priests, nuns, ministers and all others who had the courage to invade that closed society. JEROME WOLF

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ALL THINGS CONSIDERED

"THE BANQUET OF LIFE"

Can India feed its millions, even with the U.S. help President Johnson has promised? Famed Swedish economist and social scientist Gunnar Myrdal recently referred to the nuclear arms race and the world's food crisis as "menacing calamities," and most non-Catholics would probably agree. Such emphasis on the population and food problem is rarely found in Catholic circles, though. Catholics and non-Catholics simply do not discuss this tough question in the same terms.

Non-Catholic experts, like Myrdal, are frankly frightened at what they see ahead. If they err, it is on the side of overstatement. Their aim is to awaken people to the facts and to prod them into some kind of action now. Most Catholics, on the other hand, never forget the traditional ban on artificial contraception. They talk about rhythm—rather feebly—then stress what they consider the "positive" approach, that of expanding the world's food supply rather than restricting population. Witness all the articles that have appeared in the Catholic press over the years about "mining the sea" for new foods and similar efforts to feed the world's fast-growing population.

"Fast-growing" is understatement. There are areas in Latin America, for example, where the annual rate of increase runs around three percent—which means doubling the population in approximately twenty-five years. The reason for this, of course, is the advance of science and medicine. People no longer normally die at age thirty-five; we do not expect half the babies born to die before their first birthday. This scientific revolution is what happened in Western Europe, and as a result the population doubled and then doubled again. The same thing is happening now in Latin America, Asia and Africa, but with one difference—the revolution in life expectancy is taking place overnight. The death rate is declining drastically in these underdeveloped nations, but the birth rate is still high. The result is a phenomenally high population growth—Ceylon, for example, grew by one-third in ten years.

The normal Catholic response to this picture is to urge expansion in a nation's productive capacity. This is the attitude taken by Pope Paul in his visit to the U.N. ". . . the life of man is sacred; no one may dare offend it," he said. "Respect for life, even with regard to the great problem of birth, must find here in your assembly its highest affirmation and its most reasoned defense. You must strive to multiply bread so that it suffices for the tables of mankind, and not rather favor an artificial control of birth, which would be irrational, in order to diminish the number of guests at the banquet of life."

On the surface, at least, this seems eminently reasonable. But multiplying the food supply is not in itself so easy as it first appears. Further, is there to be no limit at all to world population? Are we ever to encourage positive family planning or are the Malthusian checks of famine, pestilence and war ultimately to set the limits on world population?

Recent studies by the U.N. Food and Agriculture Organization are not encouraging. Over the past ten years the developing countries have scored impressive gains in food production. Nonetheless, this production increase was largely wiped out by the rapid growth of population. FAO director-general B. R. Sen said recently, for example, that the population in Latin America during the last five years has gone up 11.5% while food production has gone up only 6.5% in the same period.

Will the world's population easily double by the end of the century? Will there be five times as many people in one hundred years? Demographers quarrel among themselves when it comes to predicting the distant future. Everyone agrees, however, that the next three or four decades are crucial; in that period population in the underdeveloped countries will certainly grow at a phenomenal rate and a vast increase in the productive capacities in those areas will be necessary. Yet all the non-Communist underdeveloped countries together have a total national income of less than the $200 billion the rich countries spend each year on defense. They cannot make a great leap forward without massive outside assistance.

We must help the underdeveloped countries; the Pope is quite right, surely, in asking for respect for human life and a positive approach. By the same token, though, the world is entitled to turn around and ask Catholics if we have really faced the dimensions of the world population picture, not just for the next three or four decades but for the next three or four centuries. This is an aspect of the question that I hope the Pope and the papal commission on birth control are weighing most seriously.

JAMES O'GARA

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THE PROPHETIC PRINCIPLE

A counterweight to the institutional

BERNARD G. MURCHLAND

It is difficult to estimate the degree to which Vatican II has cleared the air for Catholics. A friend remarked to me in pre-Council days how boring it was to be a Catholic, how dead everything seemed to be, how mediocre our insights and projects. It was an exaggeration of course. But it pointed to the kind of breakthrough many hoped for. That breakthrough has come. The waters have been stirred. I take the first fruit of the Council to be this: it has brought about a new climate of thought and legitimatized a new outlook. It has given positive direction to our various concerns and enabled us to consider from a fresh point of view and in considerable depth the quality of our lives. I would put it this way: it has made the prophetic principle viable once more.

There are two inevitable dimensions to any religious or moral position: the institutional and the prophetic. Our recent history has been dominated by the institutional principle. This principle tends to confine the vitality of thought to conceptions and formulations. It wants language to have a kind of pure and perennial application. The prophetic principle, on the other hand, bodes no such limitation. It is interested in the meaning and possible developments of words, formulae and conceptions. It is attentive to the variables of human evolution while the institutional mentality stresses the constants. The institutional attitude tends to conform to current patterns. Witness, for example, the extent to which Catholicism in Anglo-Saxon countries has been absorbed by the Puritan ethos. A prophetic attitude is formative of cultural forces. The institutional mind tends to gather up history in tidy packets of laws and rituals. It sees similarities in the most amazing diversities. The prophetic mind emphasizes that the movement of history can never be finally articulated in any such manner. It sees laws and rituals as signs, as communal efforts to bring men's consciences in tune with the Spirit. It argues for a serious revision of thought away from purely juridical modes of thinking towards modes of thinking that better reveal the spiritual and ethical substance of our tradition.

Such a shift in emphasis renders us apt for one of the principal tasks always confronting us: namely, that of rebuilding and transforming the human texture of the Church, and of all mankind, according to the stated ideal of *agape*. Thus the prophetic principle envisages the uses of authority rather than authority as such; the direction of institutional energies rather than the institutions themselves. It tolerates no form of theological solipsism. It stresses the future over the past, what yet remains to be done over what has already been accomplished. The institutional principle tends towards clericalism and non-historicity. It is essentially static. The prophetic principle is grounded in the priesthood of all the faithful and is historical. It is essentially dynamic and inventive.

The prophetic principle, according to Reinhold Niebuhr, gives authentic expression to the voice of God in

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history. God transcends the created world and also convinces an imperfect world of its failings, yet promises ultimate redemption for them. So too the prophetic principle stands over all historical realizations and judges them in terms of fuller possibilities and greater actualities. Niebuhr sees the prophetic principle as a necessary corrective to the orthodox churches, on the one hand, which are inclined to petrify the Christian message with the insights of another day and, on the other hand, the liberal religions which tend to compromise too readily with the passing prejudices and supposed certainties of a particular culture.

Berdyaev expressed a similar view when he wrote: "The prophetic element is the eternal element in the spiritual life of the world. It is the source of the creative movement which will tolerate no sort of stagnation in religion. The prophet foresees the destiny of man and the world, the developments that will take place in the empirical world through the contemplation of things spiritual. The prophet is immersed in the life of the world and shares the destiny of its inhabitants. The whole future of Christianity and the possibility of renaissance depends on whether the prophetic principle will or will not be recognized and revealed within it."

The later tendencies of Old Testament religion offer a primary instance of prophetic witness. The presence of such figures as Isaias, Amos, Jeremias, Zacharias and Daniel indicate how such witness can raise religion above its societal embodiments and free it from the stench of dying civilizations. The prophets purified the religious message by denouncing social injustice, by constantly urging a better order of things, by preaching the redemptive value of suffering and exile and, above all, by discerning the universal import of revelation, the solidary condition of mankind. We are all imperiled by a common doom and inspired by a common glory. They recalled a tradition in order to delineate a better future. The past was an arrow pointing the way; the present was a locus of interpretation; the future was the creative source of their energetic efforts. Their concern was with the *fulfillment* of the promises made of old.

Many in the Christian tradition have exercised a similar prophetic influence. In recent history one has only to think of Newman. Or, still more recently, of Teilhard de Chardin. It may be granted that much in Chardin's writings is far from clear. But the prophetic character of his vision is quite clear. He exhibits the essential prophetic trait: by elaborating a vision of the future he grounds the present in hope and establishes the past in a meaningful perspective. Teilhard's faith in man is a belief "that mankind as an organic and organized whole possesses a future: a future consisting not merely of successive years but of higher states to be achieved by the struggle. Not merely survival, but some form of higher or super-life." In his recently translated *The Future of Man* this faith is further expounded. Teilhard well designates the two principles we have been speaking of. "It is a pleasant and dramatic spectacle," he writes, "that of mankind divided to its very depths into two irrevocably opposed camps—one looking towards the horizon and proclaiming with all its new-found faith: 'We are moving.' The other, without shifting its position, obstinately maintaining, 'Nothing changes. We are not moving at all.'"

The Prophet Discerns the Times

I should define the prophetic principle in this general fashion: the discernment of present predicaments in the light of future possibilities. It is thus a double-edged definition. Prophecy must first of all, as St. Paul says, discern the times. It must be genuinely sensitive to the issues of our age. It must show forth the compassion and insight our age cries out for. Secondly, action and practical programs must be intelligently construed in the light of what we take to be suitable goals. The prophet will likely be better in the former capacity than in the latter. But there is no good reason to exclude him from the domain of action. Indeed there is every good reason to count him in. The popular notion of a prophet as wild-eyed and irresponsible is theologically false. The scriptural idea of a prophet is, as Rabbi Heschel puts it so well, of one who feels fiercely God has thrust a burden on his soul, and He is bowed and stunned at man's fierce greed. Frightful is the agony of man; no human voice can convey its full terror. Prophecy is the voice God has lent to the silent agony, a voice to the plundered poor, to the profaned riches of the world. It is a form of living, a crossing point of God and man. God is raging in the prophet's words.

Thus prophecy protests the degradation of man, the anonymous leveling out of human existence. The prophetic voice resurrects in a relevant manner the ancient and fulfilling ideals of sacrifice, discipline, moral and spiritual achievement, and the power of love and commitment. Present prophetic hopes must be proportioned by a keen discernment of modern man's anguish, his terrible feeling of emptiness, his awareness of having come to a spiritual standstill, a moral dead-end. Concrete measures will be dictated by the nature of the challenge; they will be elaborated in view of the ideals of love and justice that must and can, in the new context, raise up the heart of man. It pertains to the Church's prophetic mission to encourage the boundless

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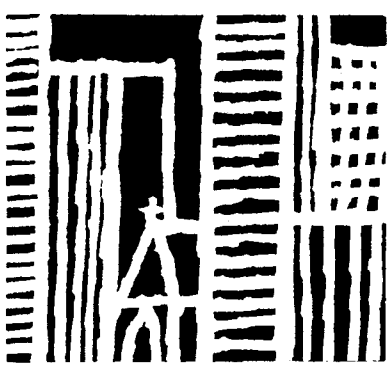
aspirations which drive humanity in search of deliverance and salvation, to give direction to the human energies about which Heschel and Teilhard speak.

How is the prophetic principle to be justified? Here we must turn to the example of Christ and consider the nature of the new order He inaugurated. In the course of His last meal, after His betrayal by Judas and before His betrayal by Peter (as if perhaps to suggest that the power of love is always beleaguered by the forces of destructiveness and alienation), He rose and stated a new principle: *A new commandment I give you. That you love one another. As I have loved you so love you one another. By this shall all men know that you are my disciples.* This principle was the final fruit of the prophetic tradition. *Agape* is the justification of the prophetic principle. Love demands its exercise, infuses it with the necessary dynamism and anchors its multiple energies.



To analyze the implications of Christian love is to explore the possibilities of prophetic action. For love, as Paul Tillich has said in a recent analysis, acts in relation to the concrete demands of the situation—its conditions, its possible consequences, the inner status of the people involved, their hidden motives, their limiting complexes, and their unconscious desires and anxieties. In other words, love discerns the moment. It does so because it is a power that transcends any of its given expressions, because it is ever mindful of concrete situations in relation to their redemptive possibilities.

Love establishes rapport with the inner dimension of reality, so to speak. Law, on the other hand, operates at the level of externality. This is why the Christian tradition has always maintained, theoretically at least, the primacy of the spirit over the law. The message of salvation is under the guidance of the Spirit Who alerts us to the salvific implications of the moment. This is why, too, love always hearkens to the possible direction of present realities for the present as such always represents a potential. All situations are pointed towards a further fulfillment. Each concrete action is guided by the transcendent requirements of a prophetic religion. Love is the liberating and creative virtue of a Kingdom in process.

The Promise of the Kingdom

The theme of the Kingdom is a second justification for the prophetic principle. This is so because of its provisory nature. Christ was born in fulfillment of the promise made to the Jewish people. But not yet a total fulfillment. He established the Kingdom when He founded the Church. But His work is by no means completed. St. Paul affirms that we possess in the Church the "pledge" of the Spirit. The pledge is a promise of things to come. It is the beginning of possession but not a full possession. The realization of the Kingdom has only begun. Like a seed it takes root and matures slowly; it grows and deploys itself in the evolution of history. That is why the Church declares both that the Kingdom has come and that it is yet to come, that it is here but we must pray for its coming.

The Church as an institution consolidates the gains so far realized; the prophetic principle determines the domain of future harvests. The parable of the workers in the vineyard may be taken as an instruction concerning God's Kingdom in history. At each stage of its development it requires workers. Those of the eleventh hour are as indispensable as those who have borne the heat of the day. The Kingdom is the historical instrument of God's healing grace. It awaits yet greater plenitude; it awaits yet more workers. The hour of salvation matters not. What matters is that God's grace touch every soul. What matters is not the hour of labor but the call of God.

The prophetic principle is centered, finally, on the Second Coming. It is ultimately justified by the essentially eschatological nature of the Kingdom. The Second Coming is the large hope that justifies our present hopes. It is symbolic of the works of grace that are yet to be realized in history, of the creative commitment that must prepare the final event, whatever the nature of the latter may be. The Second Coming is comparable to a final cause which determines the nature of all efficient causes. More theological investigation into the nature of this event is a desideratum at this time. The viability of the prophetic principle depends in the final analysis on this. For the Second Coming is the fount of genuine Christian concern. In virtue of this we imitate the gestures of the Christ and labor for the advent of the love order.

I should now like to make two specific suggestions by way of illustrating how the prophetic principle might be exercised today. In the first place, it seems to me

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that the time is ripe for the Church to show forth her universality more effectively. "The fundamental intellectual problem of the Church," the young theologian Michael Novak has written, "is that it is universal in intent, but so far historically has been limited to development in only a few of the possible and promising directions of religious thought." Catholic means universal—all, everybody, everything. Yet far too frequently, despite laudable ecumenical efforts, the Church appears more Roman than Catholic, more concerned with her rights and prerogatives than with the service of mankind, more jealous of conserving a past order than of creating a new one. This, it may fairly be said, is the crux of the present crisis within Catholicism.

Toynbee has recently spoken of the vein of exclusiveness and intolerance in Christianity. He suggested that all higher religions ought to subordinate their traditional rivalries and make a new approach towards one another in face of a fearful common adversary. Some rivalries, of course, can't easily be smoothed out. But others can. In this context it seems to me that the Church might give evidence of greater charity and greater universality by admitting all baptized Christians to the communion table. It is rather ironical that we should make Christ's memorial of love so difficult of access.

Many Should Be Called

The Eucharist is the central symbol of historical Christianity. It is the abiding reminder of Christ's presence, the effective realization of this presence among us, and the promise of His presence to be. At this table we renew our hopes and find redemption from our sins. It would seem mandatory that we imitate the generosity of the Lord Himself. One of the eucharistic parables is instructive in this respect. A certain man prepared a marriage feast. Many guests were invited. The master sent his servants to announce the festivity. But those invited, under one pretext or another, declined to come. The master then told his servants to go along the highways and "as many as you shall find, call to the feast. And his servants going forth into the ways, gathered together all that they found, both good and bad; and the marriage was filled with guests." It is true that not all who are called are chosen. But they ought at least be called. Goodwill seems to be the principal criterion here. I am aware, of course, that there are canonical objections to this proposal. But I have not heard of any insuperable theological ones.

My second suggestion is this: Let the Church welcome, encourage and educate more extensively than she has done the artists. They have been among the outstanding moral and spiritual leaders of our century. The burden does not lay lightly on their shoulders for the exercise of such leadership is not their proper role. But events have forced it upon them. Theirs has been the voice of authentic concern. They have provided the insights necessary to sustain us in a time of crisis; they have nourished our spirits while theology and philosophy went whoring after false idols; they, principally, have kept the prophetic voice alive. Religion can learn much from them: a deeper appreciation of the created order, a holy sensuality, a sense of high purpose, a technique of discipline, an understanding of the redemptive quality of suffering, the ability to discern and, despite their generally tragic preoccupations, artists can show us how to recapture the lost gift of laughter.

But the artist is fundamentally important because he is the creator and custodian of beauty. That is to say, he is charged with the realm of the imagination. Beauty, as Dostoevsky has said, will save the world. And I do not see how we can escape the truth that a rebirth of vital religion depends upon a rebirth of our imaginative sensibilities. We have lived so long with a narrowly construed "rationalism" that we have lost touch with the profoundly imaginative structure of our modes of perception. The artists of our time have struggled valiantly to remind us of our lost natures, the cause of our death. And to the artist falls the principal responsibility of elaborating the new symbolic forms—or revitalizing the old ones—that will be necessary to validate our emotional and spiritual energies.

It has been remarked more than once how increasingly art has become a form of philosophical self-knowledge. I am especially impressed with Marcel's view of the matter. Life, he said, must be interpreted in its deepest sense from the point of view of the works of art. Art, such as music and drama, evokes a superior harmony that paradoxically justifies the insoluble dimension of human relations. It provides an admirable possibility for posing ultimate issues in the incarnate reality of the subject. One of the inestimable services that a work of imagination renders is to permit us to apprehend distinctly, under privileged circumstances, a kind of unity and communion that is only indistinctly perceived or reached in our immediate experience. Because art imitates the creative act of God, it is a locus of being, charged with the ambiguous possibilities of fulfillment and self-identity. Speaking more specifically of the novelist, Marcel has said that "the novelist communicates directly to us something which ordinary conditions of life condemn us merely to glance at. I have no hesitation for my own part in saying that it is

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through the novelist's power of creation that we can get our best glimpse of what lies behind and under the reverbertory power of facts."

The imagination thus understood is the instrument of wholeness. It integrates the manifold deliverances of the senses, heals the dualisms of mind and body and prepares the way for new intellectual and spiritual achievements. It is my conviction that the root of most of our alienating predicaments today can be traced to the gradual disappearance of imaginative energy in our cultural forms. A starved imagination is the first step into the wasteland. Perhaps, Edith Sitwell noted some years ago in an essay lamenting the death of the imagination, what Christ meant when He asked us to become as little children was that we keep our imaginative faculties alive. For this is the truly distinguishing feature of children—their continual delight in new discoveries, their inexhaustible curiosity, their inability to be bored. And it is the artist who retains in himself and generates in us that great capacity for wonder, for response and for appreciation that is so sorely lacking today. I submit that a more fully developed theory of imagination could be our best critical weapon in the intellectual battles that are presently being waged. There is no doubt that imaginative expression is our firmest bulwark against the violence and sentimentality, the ennui and artificiality that surround us. And by that token it is the handmaid of prophetic vision.

Not to see the possibilities of incarnation in the distinctive features of the age is our besetting failure. It is a failure of prophetic imagination. It is the present crisis of Christianity. But it is, or can be, a purifying crisis. Christianity is today in a better position than it has been for a long time to influence the creation of new ways of life, thought and action; to encourage the spirit which impels man outwards toward the world and inwards toward a new understanding of himself and God. The Church is not true to its mandate when it puts moribund forms before prophetic challenges, when it fails to illuminate the march of history and raise natural initiative to a spiritual plane. In the light of many experiences and under the stimulus of new forces at work in our world it must always be ready to go forth to conquer the future. The institutions and framework through which truth shines at any given moment in history are not to be identified with the total message it is the Church's responsibility to deliver. Christ indicated the path to be followed when he taught that the dead must bury the dead and old bottles are not suitable for new wine.

A beachhead in the North

KING IN CHICAGO

BRUCE COOK

When Dr. Martin Luther King, Jr., came to Chicago at the beginning of the year, the civil rights movement in America entered a new—and perhaps decisive—phase. By opening this campaign in the urban North, King has certainly no intention of deserting the South, but rather is making a bid for national leadership of the movement.

In 1957, when the Southern Christian Leadership Conference was formed with King at its head, the decision was made to keep it a regional organization with regional objectives. Why has that decision been reversed? Some indications were given in the recent state-of-the-movement report written by Dr. King for *The Nation*. In it, he frankly acknowledged that they had reached "a plateau . . . short of the summit," and he suggested that what had been accomplished in the South was easily compared to what had yet to be done in the North. "The future," he wrote, "is more complex. Slums with hundreds of thousands of living units are not eradicated as easily as lunch counters or buses are integrated. Jobs are harder to create than voting rolls."

The size of the job to be done in Chicago is perhaps even greater than Dr. King realizes. Although he refers to the city here and elsewhere as "the capitol of segregation in the North," his readers may not be aware that Cook County has more Negro citizens than any other single county in the United States; that that there

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are more Negroes in Chicago than there are in the State of Mississippi; and that there are more residents in one or two of the all-Negro housing projects than there are in Selma, or Albany, or for that matter in Montgomery, where the civil rights movement got its start. We begin to wonder if Dr. King and the members of his SCLC task force were not making it unnecessarily hard on themselves in coming to Chicago first. Why, we ask, did they choose Chicago?

First of all, the fact is that Dr. King did not quite choose Chicago: Chicago chose him. Last summer, when the local movement met an impasse in its campaign to oust School Superintendent Benjamin Willis, civil rights leader Al Raby issued a public invitation to Dr. Martin Luther King, Jr., and his Southern Christian Leadership Conference, asking him to come to Chicago to do whatever he could for the city. Raby, who is chairman of the Coordinating Committee of Community Organizations (CCCO), may or may not have made the invitation with the knowledge and consent of the member organizations. In any case, it seems likely that the call was made for two perfectly good tactical reasons: (1) to intimidate Mayor Richard Daley; and (2) to keep leadership of the civil rights movement in Chicago from falling into the eager hands of Dick Gregory. There may well have been *no* strategic thinking involved here at all.

From the point of view of Dr. King, however, Chicago was a sensible place to begin his campaign in the North, because it was the only city, north or south, in which there was a strong Negro leadership structure already established and operating. The CCCO, in whose name he was asked to come to Chicago, is a steering and policy-making organization of neighborhood and community-service groups; many of these are well-established grassroots community councils in the Alinsky style, some of them set up by Saul Alinsky himself. Since leadership of all this had been gratuitously offered to him by Al Raby at a time when the movement in the South was at a standstill, Dr. King found it simply impossible to refuse.

He sent Rev. James Bevel, the yarmulke-wearing veteran of the Birmingham and Selma battles, to the city early in the fall to prepare the way for him. Settling down to work on Chicago's west side—first stop for Negro arrivals from the South—Bevel began to survey the situation for Dr. King and build up support for the SCLC team that was on its way. Bevel, however, made no effort to establish real contact with individual community organizations and when they tried to contact him, they found him consistently unavailable.

"The difficulty here is due largely to the way that SCLC operates," says one Chicagoan deeply involved in the civil rights movement. "It is such a loose, unstructured organization that it is sometimes hard to catch hold of it when you want to. Then, too, Dr. King's people are used to coming into southern cities and bringing the civil rights movement along with them. They've never worked in a place where there's a good, strong local movement already going."

The situation has improved since King's arrival. He has brought his host, Al Raby, into the inner circle, and has organized an agenda committee on which he and Bevel will sit together with Raby, Saul Alinsky, and other community organization leaders.

Tenants' Rights

So far they have made news in Chicago only once, and that was in late February when Dr. King assumed trusteeship of a slum building, one of the worst in the neighborhood in which he is living. In this variation of the old rent strike, the SCLC is collecting rents from tenants of the building to pay for much-needed repairs and cleaning which, they say, the owner has consistently refused to provide. A court order was handed down April 5 to halt what King calls the "supra-legal trusteeship" of the building but a spokesman for the group replied that it would fight the order. This was only the beginning of a "war to establish tenants' rights in slum areas," said a SCLC official. Toward this end, plans are under way to organize whole Negro slums into a Tenant Union so that rent strikes can be carried out on a block-by-block, neighborhood-by-neighborhood basis. Dr. King has the landlords worried, so worried that a group of them met with him in an open meeting attended by 800 slum residents. The building owners traded excuses and promises for his demands; neither team came out of the contest satisfied or happy.

A neighborhood turnout like the one at that meeting, however, does give some indication of the considerable impact that Dr. King and his organization have had on Chicago. The SCLC brought in an unexpectedly large crowd of 14,000 to its fund-raising Freedom Festival in March, and Dr. King himself has succeeded in enlisting nearly all the Negro clergy in his cause. Yet even with these signs of strength, they are running well behind their announced timetable, which called for demonstrations to begin "about the first of March."

One reason for this is Mayor Richard Daley of Chicago. He has made a strong effort to defuse the campaign by constantly keeping a jump or two ahead of it. When, for instance, King declared himself trustee

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of that west-side slum building, its owner was suddenly haled into court and instructed to correct housing code violations within a month or go to jail. The meeting with slum landlords moved the Mayor to declare a large-scale investigation of building code violations through that part of the city to which Dr. King has so far devoted most of his attention. Daley presents a real dilemma to SCLC leadership, for their brand of non-violence thrives on the dramatic confrontation, and that is what the Mayor intends to avoid at all costs.

No doubt about it, Daley is the font of power in Chicago—not municipal and state power only, but federal, as well. Dr. Martin Luther King, Jr., is understandably reluctant to close off that source to the movement and has already shown himself quite ready to cooperate. He recently told a reporter, "I'm not leading any campaign against Mayor Daley. I'm leading a campaign against slums." While this remark did not actually contradict anything he had said earlier, it was certainly not in the spirit of the tough talk he was delivering when he arrived; it must have disappointed those who wanted him here in the beginning. Dr. King is finding how very difficult it will be for the civil rights movement in the North to escape the embrace of the liberal big-city boss. Even he may find himself smothered against the portly bosom of Dicky Daley.

KATHLEEN LOUCHHEIM

THE HUMAN COMEDY

The truth is never altogether true.
Take our predicament, as often told
by you to me or even me to you—
depending on the season of our mood,
or on the circumstance, the seeded draw,
and which of us with new ambition plumed
has ventured from the safe familiar fold
to fabricate another "Me" to give
the other you a different truth to view.

The truth is often proud and seldom shy,
relies on mercenaries led by "I".
Alas, poor truth, proud and predicament prone,
you win the battles, but your ragged troops,
predictably, lose all the personal wars.
The high command of matrimonial "We"
dictates a dialectic peace. It's you
and me that hang up one another's swords.

A SHOW-BIZ BRECHT

THE STAGE

The scuttlebutt is that Brecht has never been done right in New York. Having never seen him done anywhere else, I am in no position to put my rubber stamp to this rumor. But it seems likely enough. And it would certainly be asking too much of the Lincoln Center repertory company—with its gawky, misshapen stage and its record of big-hearted, undeviating disaster—to succeed where others, *any* others, have failed.

What goes wrong with Brecht anyway? My uneducated guess is that his surfaces tend to be too simple. An American company faced with a Brecht script must ask itself, "Is this all?" The director sniffs it for irony (Brecht is supposed to be big on irony). Somebody else suggests *showmanship*. Brecht was a great showman, wasn't he? There must be more to it than just this script.

So they dig up all kinds of irony and slather on all kinds of showmanship, and after a while you can't find the play at all. The actors say their lines so "knowingly," and there are so many bits of ironic business, that the audience is soon as confused as the director. The Lincoln Center gang as usual out-fumbles the field in its current production of "The Caucasian Chalk Circle." In addition to the mega-misinterpretations, every part down to the smallest is played as a disconnected caricature—perhaps on the theory that if all hands thresh around wildly enough, showmanship will be generated and the irony will be hit on by somebody. The result is poor-to-middling farce most of the way, performed with the unsightliness endemic to that basketball court *manqué* of a stage.

It seems at least possible that, if the plays were simply done straight, the irony and even the showmanship would take care of themselves. This might not be the ideal way to take your Brecht, but in every production I have seen so far, the least produced bits have been the best; and the best of all often occur in the plays you read to yourself.

Lack of trust in the basic play is a familiar Broadway vice, but it is disheartening to find it at large in a repertory company, which ought to know why it is doing a given play and why its audience has come to see the play. The secret is out by now that the Lincoln Center gaggle is poorly favored as to acting talent: all the less excuse, then, for trying to overact its way out of trouble.

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Relevant

WHATEVER YOUR VIEW of the deepening crisis in Vietnam, this month's issues of Commonweal have provided unusual sidelights on the situation. There were, for example, the open letter from eleven Vietnamese Catholic priests calling for the immediate cessation of hostilities (April 1); the lead editorial asking the American bishops to declare that there are moral issues raised by the war (April 15); the editorial last week on the decision this country faces if a newly-elected South Vietnam government should call for the withdrawal of American armed forces.

Other highlights on foreign policy in Commonweal's April issues include William Pfaff on Communist China and Nazi Germany; Paul E. Sigmund on Nkrumah of Ghana, William V. Shannon on the departure of liberals from the State Department; last week's editorial comment on the U. N. embargo on Rhodesia; Richard Marshall on cultural exchanges with the Soviet Union.

Here at home April issues have touched on such varied and pertinent questions as Martin Luther King's present campaign in Chicago, certain serious failings on the part of America's big drug and auto companies, Congressional reform, the problems raised by LSD, the Boston seminary crisis, etc.

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On the playwright's side of the ledger, it might be noted that many plays are not even as lucky as Brecht's and receive only one production in their whole lifetime, by which perforce they are judged forever. There are no sardonic veterans on hand who have seen the Berliner Ensemble perform them beautifully and who can defend them to the death as the Brechtians defend their boy. One lesson the repertory companies teach is that the best work can be totally defaced by a bad production; and consequently that some of the plays which we most confidently denounce we may never really have seen at all. (*At the Vivian Beaumont*)

Since something was mumbled in this space last year about the advantages of labeling homosexual plays accurately, my bluff was ripe to be called by Lanford Wilson's "The Madness of Lady Bright," a play that takes us hearty, out-in-the-open men at our word. Fortunately, no such catastrophe occurred. It is a touching little play about an aging dandy trying to keep up his spirits and his sagging chin-line in front of an invisible mirror, much as Bette Davis might have.

The hero's walls are tattooed like a phone booth with the names of transient lovers, on whom he meditates, between wistful calls to dial-a-prayer and American Airlines, which he turns to for company. As with *Death in Venice*, it ceases to be of fundamental importance that the focus is homosexual. The subject is human loneliness, abandonment, cyclic betrayal. Clearly some of the lovers deserted him, and some he treated callously himself. He is now down to dial-a-prayer.

No very startling discoveries are made: the point is in the rendering. The hero tries to ward off loneliness by playing the coquette to himself. He does imitations, holds little flirtatious conversations, dances first solemnly and then wildly: he tries to be the whole human race to himself, and while his vitality holds out he almost makes it. But he is getting old and losing control. The see-saw bangs up and down between hysteria and melancholy. The truth is that he has dredged his resources long ago, and needs company, needs, as he says, "a home."

But he can have no company if those lines next to his eyes get any deeper. Such are the conditions of friendship in his world—no lines, no signs of wear. More tragically than even the rest of America, he must keep young or die. The part is excellently played by Cris Alexander. And the bill is shared by the same playwright's "Ludlow Fair," a one-acter about a couple of (heterosexual) girl roommates which shows, amusingly enough, that things are tough all over. (*At the Theatre East*)

WILFRID SHEED

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NOT BOTTLED IN BOND

THE SCREEN

Crime-and-detection stories, abetted by chases and other dangers, have been popular cinema fare ever since movies were called nickel shows. But lately the field has been so taken over by James Bond and his imitators and kidders that the over-worked genre has become rather tiresome. I'm glad to report, however, there are on our screen now several suspenseful crime pictures that are definitely pre-Bond. Not only are they old-fashioned, but most of these were not even designed for the kiddie trade.

Although I'm no mystery-fan and so, perhaps, not a good judge of this type of film, my friends tell me that the story in "Harper," which stems from Ross Macdonald's *The Moving Target*, is well-plotted and superior to most.

I found the first half of the picture interesting —for Jack Smight's crisp direction, the pleasant color photography of Los Angeles and environs, the snappy dialogue, and the good cast led by Paul Newman, who plays the title role, a private eye hired by Lauren Bacall to find her missing wealthy husband. But as "Harper" ran on (for two hours) I began to get weary of the plethora of clues, red herrings, beatings, places visited, and even the many capable performers. This cast includes Julie Harris, Shelley Winters, Arthur Hill, Robert Webber, Pamela Tiffin, Robert Wagner, Janet Leigh, all of whom play their roles well; but some of these roles turn out to be further red herrings, and, like Paul Newman, who is now being compared to Humphrey Bogart, they lead us to expect more than we actually get.

Even more old-fashioned and more to my liking is "A Study in Terror," an extraordinarily handsome British color film for which Donald and Derek Ford wrote an original screenplay based on characters created by Arthur Conan Doyle. Although it would be unfair to reveal the plot of this complicated mystery, I can say it is in the Sherlock Holmes tradition but definitely not for young fry—with its yarn about an unknown killer who seems determined to get rid of all the street walkers and fancy ladies in a scummy district of London. As the killings mount, the Prime Minister (Cecil Parker) pleads with Sherlock's brother Mycroft Holmes (Robert Morley) to solve the White Chapel murders before they create a government crisis. The Baker Street Irregulars may be upset at this point because Mycroft *goes* to Sherlock for help—and, according to Conan Doyle, Mycroft *never* left his club.

In any case, we are presented with a quite absorbing film, and the 1890s atmosphere and cast are fine: John Neville as Sherlock Holmes, Donald Houston as Dr. Watson, Frank Finlay (whose recent Iago was outstanding) as Inspector Lestrade, and John Fraser, Anthony Quayle, Adrienne Corri, Charles Regnier, and many more. Regardless of what those Irregulars think, director James Hill has made a lively movie and it is one to see.

Also from England is "The Alphabet Murders," which is vaguely based on Agatha Christie's *The A.B.C. Murders* and stars Tony Randall as the famous sleuth Hercule Poirot. The cast, Robert Morley again, Guy Rolfe, Anita Ekberg, James Villiers, and others are all right, but the picture is so full of gimmicks and pseudo-stylish touches that it is more of a parody of Christie than good Christie. Perhaps it's meant to be camp.

And from France has come a couple of crime-and-detection thrillers that aren't meant to be mysteries at all. At the beginning of "Enough Rope," we see Gert Frobe murder his wife. The murder goes unsolved. But when an architect (Maurice Ronet), in love with a music student (Marina Vlady) and married to a shrew (Yvonne Furneaux), figures out how Frobe got away with his crime, he decides to follow suit. "Enough Rope" becomes a fascinating study of character and police methods, although I should think the French wouldn't be too happy about the brutality displayed by the inspector (Robert Hossein) during the course of his cat-and-mouse schemes. Claude Autant-Lara's direction, though paced slowly and carefully, is excellent and successfully proposes the question that haunts the last part of "An American Tragedy": does the intention to murder make a man guilty of murder?

At the beginning of "Cloportes," we seem to have another of those French comedies about inept safe-crackers who can't even pull off a good caper. But when the big job fails, the brightest of the four (Lino Ventura) is caught by the police; and during his five years in jail, he plots his revenge on the other three hoods. And the rest of "Cloportes" is concerned with how he gets it. The first-rate cast includes Charles Aznavour, Pierre Brasseur, Irina Demick, and others, who under Pierre Granier-Deferre's skillful direction turn this into an engrossing exercise in irony. PHILIP T. HARTUNG

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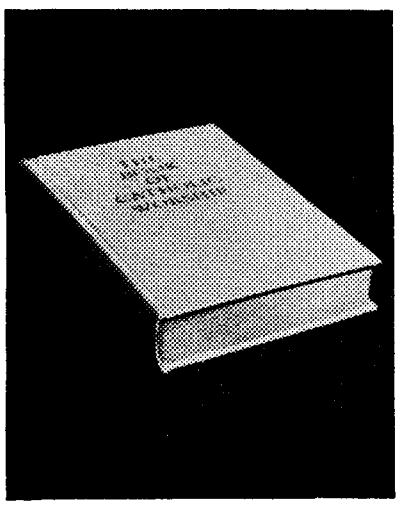

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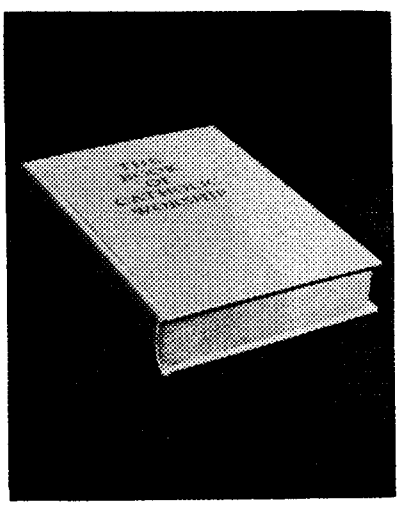

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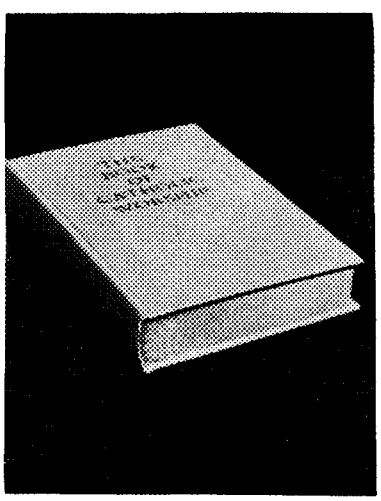

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BOOKS

Evolution or revolution in Frei country?

Nationalism and Communism in Chile

ERNST HALPERIN

M.I.T. Press, $7.50

DONALD D. RANSTEAD

Since the spectacular rise of President Eduardo Frei's Christian Democratic Party (PDC) in Chile some three years ago, U.S. scholars have shown an increasing interest in this country. Because it is an operative democracy with a long tradition of civil liberties and a free press (including what O.A.S. reports are pleased to call "subversive" publications) Chile's Left is especially open to study. That the left-Socialist and Communist parties are legal affords great advantages for researchers of the caliber of Dr. Ernst Halperin who bases almost all of his study on the printed word rather than interviews and manuscripts. In Brazil or El Salvador (the countries which, since last November. provide the President and Vice-President of the O.A.S. Council), for instance, one would have to search out the Left in dingy student quarters and workingclass bars. In the case of northern Brazil most of his Christian Democratic informants—who appear "respectable" in a work on Chile—would be either in jail or in hiding. Yet they, too, would agree with Chile's President on most matters pertaining to "communism and nationalism."

Dr. Halperin brings a welcome sophistication to a fascinating analysis of Chile's Left. But first it must be stated that this is a "narrow" study carried out, as the author states 'in the framework of a survey of the communist movement, with special reference to the Sino-Soviet conflict." Thus a mere three of his 246 pages of text are devoted to "Economic Difficulties" and not having used Professor Frederick Pike's monumental study of Chilean-U.S. relations, is curiously silent as to *objective* sources of Chilean nationalism. Had he included more background of this sort it would have been much more understandable why 39% of Chile's literate adults could cast votes for a Marxist candidate—certainly more rationally analyzable than that 42% of North Americans, in all their prosperity, could vote for Mr. Goldwater the same year. But Dr. Halperin is writing about "political" man and for "political" readers and has to be judged accordingly.

Sir Isaiah Berlin has made available to philosophers (and reviewers) the useful construct of the "hedgehog" and the "fox." The former is a student who knows One Big Truth, whereas the fox knows a great number of little ones. Dr. Halperin is a superb fox who follows the twists and turns of Socialist and Communist policies over the past three decades, and especially the past five years, with a steady eye. Strange facts come to light. How many North Americans realize that the first Socialist Republic in Latin America was not Cuba but the Chilean 12-day regime of 1932? Established by a Socialist Air Force Colonel with the unlikely name of Marmaduke Grove, it was *opposed* by the Communists. As Dr. Halperin notes dryly: even in the early 1930s the revolutionary record of Chile's Communists was "undistinguished." And undistinguished it has remained. Revolutionary socialism has always been to the left of the CP in Chile. Abandon all European and U.S. frames of reference when entering the vagaries of Latin American politics, as the author constantly reiterates. Thus, from 1938-1941 Chile had a Popular Front government supported by Socialists, Communists, Radicals, as well as by Eduardo Frei's new group. Yet the country's Nazis also backed President Carlos Aguirre Cerda, whose Minister of Interior specialized in harassment of Santiago's Jews!

It is only when Dr. Halperin arrives at the year 1960 that the sure touch seems to fail and he indulges in generalizations which, to one reader at least, contradict his excellent history and intelligent *obiter dicta*.

The author makes it quite clear that the Left never abandoned the Peaceful Road to Socialism strategy even during the height of Dr. Castro's popularity in 1961 and 1962. Yet he contends that the October, 1962 Blockade "ended" the rise of Communism in Chile as in all of Latin America. Up to the Confrontation, he alleges, the Left felt that the Soviets would always come to its aid and that the Missile Crisis "dispelled the false impression of American weakness." Facts, as Lenin said, are stubborn things. How is the rise in the Chilean CP's voting strength from 11.7% in 1961 to 12.8% in 1963 to be accounted for by this hypothesis? How is the recent renewal of *fidelista* activity in countries like Peru to be accommodated to this One Big Truth? After analyzing for some 100 pages the "softness" of Chile's Left, exemplified by attacks on China and expulsions of Hard Liners from both the SP and CP, he maintains that a victory of the Left coalition in September, 1964 would have "given new impetus to the Latin American extreme left." One would think the opposite. And actually since the defeat of the Peaceful Roaders the (really) extreme Left has grown in Chile and elsewhere the past year. Thus, the Spartacist vote rose to 5% in the recent university student elections in Santiago. Thus, too, the nasty attacks by the *extreme* Left on Senator Robert Kennedy during his recent visit.

While the Socialists of Chile remain adamant in their opposition to the PDC and continue to work to build Latin America's first Yugoslavia, the Communists have reverted to their 30-year old tactic (so ably documented by Dr. Halperin) of encouraging a "broad" Popular Front—only this time the objec-

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tive of their "tentative support" is the government of Eduardo Frei.

The author approves President Frei's concept of "assertive nationalism" as contrasted with the "blind nationalism" of the Left and "surrender" position of the Right. Only last September Communist Senator Volodia Teitelboim was echoing this, claiming that his Party desired to have "good relations with the U.S., but upon the basis that Chile . . . is for the Chileans and that charity begins at home." For the CP, which held its 13th National Convention last October, the PDC is no longer the "new face of the Right" (as the consistent Socialists still hold) but a genuine reform movement which contains a majority of "healthy elements" in its ranks. Luis Corvalán, the Communist Party's General Secretary, had nothing but applause for President Frei's foreign policy and projected land reform.

The President's "assertive nationalism" frightens the country's large middle class because they fear it antagonizes the U.S. In addition, for the past four months the Right has been conducting an aggressive campaign against the Administration's agrarian reform program which would not only create 100,000 new farmers in five years but effectively destroy the *latafundistas*--the real power within the Right. As a corollary, Chile's leading (and Rightist) newspaper has been hinting darkly of pro-Communists' infiltrating the Administration and Communists' "using" agrarian and tax reforms as agitational issues while moving into PDC-sponsored organizations in the urban and rural slums. Hardly *fidelista* type performances but still one can only hope that *Time* and the wire services here do not decide to put these allegations on the U.S. "worry list."

Dr. Halperin, then, has written an important book which, if one takes the "hedgehogging" with a few pinches of salt, can serve as a reliable guide to Chile's Left (which includes a sound chapter on the PDC). This reviewer hopes that U.S. universities and foundations (and some of Plan Camelot's unemployed researchers) will engage in similar studies treating of the *Right* and how it stifles reform and misrepresents domestic issues so as to impress Washington with its dedication to "democracy" anti-"Communist" style.

The Wig

CHARLES WRIGHT

Farrar, Straus, $3.95

WILLIAM JAMES SMITH

The Negro novelist today is faced with a peculiar dilemma. On the one hand his work is sought eagerly by publishers and readers, and on the other hand the nature of his work is circumscribed by a number of preconceptions. He has to talk about "race." The white novelist may talk about race if he wishes to, but the Negro is obliged to, whatever his predilections.

That the injustices of their situation is a burning matter to most Negro writers is certainly to be expected, but that they should all be exclusively preoccupied with it is hardly realistic. "Bitter social protest" is a phrase that the Negro novelist knows will automatically be used to describe his book, no matter what he says in it. It was used, for example, to describe Mr. Wright's first novel, *The Messenger*, and it will inevitably be used for his second, *The Wig*. But both books are social protest only in the sense that any work which attempts to tell the unsparing truth about life is a social protest. The white masochist who wants to scourge himself once more for what he is doing to the Negro will find few kicks in Mr. Wright's books. Mr. Wright's eye is jaundiced indeed but he tends to see black and white alike in a similar unflattering light.

Mr. Wright's predicament as a novelist is complicated by the fact that he is basically a humorist—"black humorist" he calls himself. This is overt in *The Wig* but it was apparent even in the more conventionally serious first novel. *The Wig*, in fact, very nearly goes overboard with its humor. In it Mr. Wright joins the Pop Art School, which is in great danger of becoming a cliché before it fairly gets started. Lester Jefferson, his hero from Harlem, experiments with a bottle of hair-straightener and the life it promises to open out for him. His new hair, "the wig," promises a great deal but produces nothing except the same old frustrations.

The novel is short, episodic, bizarre. It succeeds best when it tries most casually, as with Lester's "Creole" neighbor Nonnie Swift, a widow of fancied elegance and a continual imaginary pregnancy—and least when it tries hardest, as when Lester and Little Jimie Wishbone, the ancient movie star, try to break into the pop music field. But there are a number of successfully funny incidents, such as Lester's job as publicity agent for The King of Southern-Fried Chicken, dressed in a snow-white full-feathered chicken costume, electrified to keep people from trying to pluck him, or his gargantuan battle with the famed Harlem rats, whose pelts he uses to make up a fur coat for his surly girl friend.

Unfortunately the novel is not successful as a whole. I attribute this not so much to any lack of talent on Mr. Wright's part as to a misplaced faith in the whole notion that the Pop Art silliness can sustain attention even for the length of a quite short novel. It is a recalcitrant aspect of literary humor that you have to believe in the characters in a novel before you can regard their doings as more than flickeringly funny—or, for that matter, before you can take much interest in the characters whatsoever. It is the shortcoming of the Pop Art approach that the characters tend to be unbelievable even in the most elementary sense in which Popeye, say, is believable, or Jack Benny is believable.

Lester Jefferson is not so much a real person as a rack on which to hang a wig or a comic costume. And he is unreal for the oddest of reasons—he is too complicated for the comic strip atmosphere in which he moves. If he were simpler, "less real," he would be more real. Mr. Wright has attempted to weld two irreconcilable elements. Lester with one or two simple traits (Popeye's spinach or Jack Benny's avariciousness) might have worked. The

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alternative was a much more ambitious novel which could have fleshed out Lester to full size. This latter was obviously not what Mr. Wright intended.

All of which strictures do not take away Mr. Wright's real accomplishments—a dose of dark laughter and the pleasure of watching an artist who is being venturesome in dangerous directions. He has that quality which is most admirable and most promising—the refusal to deliver *quite* what is expected. Mr. Wright may make a "bitter social protest" but he will do it in his own sweet way.

Christian Sacraments and Christian Personality

BERNARD J. COOKE, S.J.

Holt, Rinehart, $4.95

HAMISH SWANSTON

The liturgical worship of the Christian community is the concrete expression of the faith of the community. It is circumscribed by the temporal and spatial conditions of each celebration. Any loyal account of the liturgy must be founded in the actual conditions of liturgical celebration from the primitive eucharists to the present renewals.

Fr. Cooke certainly has set his sights properly. He treats of the sacraments in their relation to the particular acts of Christ, beginning with the Temptation and ending with his choice at the last supper which was a choice of both death and resurrection, "opening himself to a new way of life" in his community. The general structure of the book, therefore, is well managed. It is in the actual execution of the design that things go wrong.

We should expect that any author who has found profit in Ignation forms of spirituality, with the preliminary emphasis on place and time as contexts for the mystery-event, would make large efforts to keep before the reader a sense of the actual, a sense of the peculiar value of the here and now. This is what we find in Hopkins or Rahner among recent Jesuit theologians. Surprisingly we do not find it in the work of Fr. Cooke. He makes the attempt now and again but he never quite brings it off. He has read all the necessary material, he has realized what is relevant, he has become enthusiastic about the Christian truth he wishes to communicate. But the writing remains dull and stodgy.

Everything is compressed and given to us pre-packed in reported speech. Thus Cooke refers to the liturgy of Hippolytus at several points in his exposition but never with a quotation, so that the reader has no sense of what Hippolytus is like. The significance of the Pentecost and Tabernacles celebrations of the Hebrews is muddled until the precise individuality of these feasts is lost in a generalized description referring all things to the Passover feast. Again, the particularly personal characteristics of Hosea are smothered under a blanket phrase: "prophets like Hosea." What other prophets were like Hosea, and where can they be found chorus-like chanting the particular quotation given as their communal message?

There is certainly an effort to produce a biblically oriented theology of the sacraments, but the effect is obscured by Cooke's habit of paraphrasing and summing up the biblical narratives to which he alludes so that the actual vital accounts are never before the reader. We are given instead remarks about the patriarch, kings and prophets which are subdued under words like "maturity," "responsibility" and "in-

Quaestiones Disputatae

Josef R. Geiselmann

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tegrity." The abstract is always wrongheadedly preferred to the concrete.

Perhaps the most outstanding example of this technique is to be found in the section devoted to the discussion of the "necessity of Grace." Cooke speaks of the "three concrete situations" which illustrate the necessity of grace. The demonstration opens thus: "The first situation is this: a man who is not yet justified. . . ." continues with "the man who is moving towards justification needs actual grace" to the conclusion "man, in his approach to justification, has need of the transitory supernatural help we call actual grace." The other situations are equally concrete.

A further facet of Cooke's all inclusive levelling is the ignoring of historical development, and the changes this can bring about in terminologies. It is, for example, tantamount to misleading to suggest that the language of "the Mystical Body" which the encyclical of Pius XII brought to the fore is "traceable to the language of Christ and the primitive Church as expressed in St. Paul's letters and in the gospel of St. John." What we can find in Paul is the language of "the Body" which derives from the idea of corporate personality in the Old Testament. The term "Mystical Body" was until very recently in the tradition of the Church used of the Eucharist. Everything is much more complex than Cooke allows. We are a people with a history.

Similarly the useful notion of an annotated bibliography at the end of each chapter is somewhat vitiated by the regular appearance of the adjective "interesting" as the only evaluate term in the entry. And the word "special" when applied to the acts of God helps not at all in the discussion of grace.

REVIEWERS

DONALD D. RANSTEAD, *a previous contributor, is an American presently teaching and writing in Chile.*

WILLIAM JAMES SMITH *is a free-lance writer and critic.*

FATHER HAMISH SWANSTON, *who writes frequently on theological matters for English journals, is a member of the Birmingham Oratory.*

CORRESPONDENCE

(*Continued from page 165*)

no meaning whatever were it taken to imply that minorities must give up all efforts to persuade majorities that their positions are wrong. This would, among other things, entail that protests by religious groups against the war in Vietnam are illegitimate; that atheists have no right to seek reform of laws favoring religion; that the Amish should not seek to have the law take account of their religious convictions. We uphold the rights of these minority groups to argue their case. We see no reason to suspend these rights where they involve the religious views of Catholics on abortion.

At the same time, we do *not* believe that minority groups have the right to coerce majorities. Hence, we oppose any Catholic efforts to keep issues from coming to a vote, to coerce legislators covertly, or to use undemocratic methods. Pluralism, in brief, does not require that religious minorities passively acquiesce to majority sentiment. It only requires that they observe the ordinary rules of democratic dialogue and legislation.

THE EDITORS

"Begin a Debate"

Grand Rapids, Mich.

To the Editors: Your editorial on abortion laws (March 18), I would hope, constitutes the beginning of some open discussion on the subject of abortion. Certainly we should be concerned about the law but far more so about the moral arguments we have long proffered against therapeutic abortions. As in the case with contraception, the Church is finding itself in a decidedly minority opinion in this pluralistic society about the morality of abortion. Perhaps our arguments are correct but there is no doubt that it is time to review them and make a clear presentation of our reasons for opposing abortion.

The traditional argument that human

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life begins when sperm and ovum meet in the fallopian tube has been the assumption from which the Church then defends the right of this microscopic fetus. Is there medical proof for this? Human embryologists have long stated that in its development (ontogeny) the human fetus goes through stages in which it has the characteristics of lower life (phylogeny). In other words, the evolutionary development of man appears to be repeated in the womb. Does this scientific fact suggest that human life is not there from the first moment of conception but begins later?

The problem is grave, the answers unclear, but I hope COMMONWEAL, as it has on so many other issues, begins a debate on the subject.

JAMES T. MAHER, M.D.

Contraception

Baltimore, Md.

To the Editors: Mr. Noonan's scholarly article on "Contraception and the Council" (March 11) rightly notes the delicate and nuanced language of Schema XIII on marriage. Translation of such language is, then, of obvious importance. A few comments on the translations used in the article may perhaps shed sharper light on the future discussions of this topic.

The author mentions that the Council rejected the classification of primary and secondary ends in marriage. He then observes that "family life was said to be a good of marriage, 'not putting second the other ends of marriage.'" These last eight words are a translation of *"non posthabitis ceteris matrimonii finibus"* (sec. 50).

The key word, *"posthabitis,"* derives from the verb meaning "to make of less account, to esteem less." While Mr. Noonan's translation can be justified, another less significant meaning is possible: namely, that whatever be the importance of procreation, the other ends of marriage should not be given *less* importance *than is their due.* (Sec. 52 uses the same verb in comparing the domestic role of mothers with their social role, without implying that the two are "equally primary.")

Mr. Noonan makes a point of the fact that the Council states that for children of the Church it is not lawful to use methods of regulating procreation which "have been reproved by the magisterium." The Latin verb form used is *"improbantur."* This is in the present tense, though it looks like an imperfect. Hence the Council is talking about methods "which *are* reproved" (or, better, "rejected"). This use of the present tense is extremely interesting, and merits attention in its own right.

Finally, the author's translation states that marriage and conjugal love are ordained to the procreation and education of offspring "as they are crowned by their birth" (sec. 48). The Latin is *"iisque veluti suo fastigio coronantur"*—literally, "and they are crowned by them (offspring) as though by their roof pediment" (i.e., they receive their ultimate crown in children). The text used this manner of expression to avoid slighting the dignity of marriages which are honorably childless.

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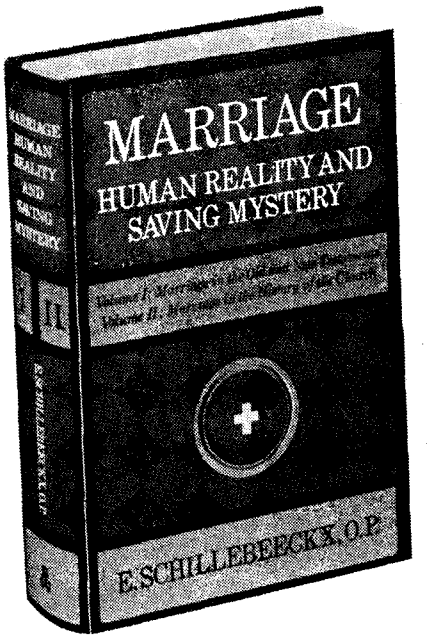

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